

miser. Is there any harm if I spend something from his property for our children?" He said, "There is no harm for you if you feed them from it justly and reasonably (with no extravagance)."

حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُثْمَانَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مَسِيكٌ فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالُنَا؟ فَقَالَ: «لَا حَرَجٌ عَلَيْكَ أَنْ تُطْعِمِيهِمْ بِالْمَعْرُوفِ». [راجع: ٢٢١١]

2461. Narrated 'Uqba bin 'Āmir رَضِيَ اللَّهُ عَنْهُ: We said to the Prophet ﷺ, "You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?" He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't do, take the right of the guest from them."

٢٤٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عُثْمَانَ بْنِ عَامِرٍ قَالَ: قُلْنَا لِلنَّبِيِّ ﷺ: إِنَّكَ تَبْعُنَا فَتَنْزِلُ بِقَوْمٍ لَا يَفْرَوْنَا، فَمَا تَرَى فِيهِ؟ فَقَالَ لَنَا: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمِيرٌ لَكُمْ يَمَا يَنْبَغِي لِلضَّيْفِ فَأَقْبِلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ».

[انظر: ٦١٣٧]

(19) CHAPTER. What is said about sheds.

And the Prophet ﷺ along with his companions, sat in the shed of Banī Sā'ida.

(١٩) بَابُ مَا جَاءَ فِي السَّقَائِفِ، وَجَلَسَ النَّبِيُّ ﷺ وَأَصْحَابُهُ، فِي سَقِيفَةِ بَنِي سَاعِدَةَ.

2462. Narrated 'Umar رَضِيَ اللَّهُ عَنْهُ: When Allāh took away the soul of His Prophet ﷺ at his death, the *Anṣār* assembled in the shed of Banī Sā'ida. I said to Abū Bakr, "Let us go." So, we came to them (i.e., to *Anṣār*) at the shed of Banī Sā'ida.

٢٤٦٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكُ ح. وَأَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَانَ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ، إِنَّ الْأَنْصَارَ اجْتَمَعُوا فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقُلْتُ لِأَبِي بَكْرٍ: انْطَلِقْ بِنَا، فَجِئْنَاهُمْ فِي

[See Vol 5, *Hadīth* No.3667, for details].

(20) CHAPTER. No one should prevent his neighbour from fixing a wooden peg in his wall.

2463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No one should prevent his neighbour from fixing a wooden peg in his wall." Abū Hurairah رَضِيَ اللهُ عَنْهُ then said (to his companions), "Why do I find you averse to it? By Allāh, I certainly will narrate it to you."

سَقِيفَةَ بَنِي سَاعِدَةَ. [انظر: ٣٤٤٥،

[٣٩٢٨، ٤٠٢١، ٦٨٢٩، ٦٨٣٠، ٧٣٢٣]

(٢٠) بَابٌ لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ

٢٤٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ»، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَأَيْكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ لَأَرْمِيَنَّهَا بِهَا بَيْنَ أَكْتافِكُمْ. [انظر: ٥٦٢٧،

[٥٦٢٨]

(21) CHAPTER. Spilling wine on the way.

2464. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was the butler of the people in the house of Abū Ṭalḥa, and in those days drinks were prepared from dates. Allāh's Messenger ﷺ ordered somebody to announce that alcoholic drinks had been prohibited. Abū Ṭalḥa ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madīna. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:

"Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." (V.5:93)

(٢١) بَابُ صَبِّ الْخَمْرِ فِي الطَّرِيقِ

٢٤٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى: أَخْبَرَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: كُنْتُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا يُنَادِي: «أَلَا إِنَّ الْخَمَرَ قَدْ حُرِّمَتْ»، قَالَ: فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْهَا، فَخَرَجْتُ فَهَرَقْتُهَا فَجَرَّتْ فِي سَبَكِكِ الْمَدِينَةِ. فَقَالَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ، فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعُمُوا﴾ الآية [المائدة: ٩٣]. [انظر:

٤٦١٧ ، ٤٦٢٠ ، ٥٥٨٠ ، ٥٥٨٢ ، ٥٥٨٣

٥٥٨٤ ، ٥٦٠٠ ، ٥٦٢٢ ، ٧٢٥٣]

(22) CHAPTER. What is said about the open courtyards of houses and sitting in them, and sitting on the ways.

Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Abū Bakr got a mosque constructed in front of his house and used to offer *Ṣalāt* (prayer) and recite the Qur'ān there. The women and children of the *Mushrikun* used to encircle him and were astonished at his behaviour. The Prophet ﷺ was staying at Makkah during those days.

(٢٢) بَابُ أَفْنِيَةِ الدُّورِ وَالْجُلُوسِ فِيهَا، وَالْجُلُوسِ عَلَى الصُّعَدَاتِ

وَقَالَتْ عَائِشَةُ: فَابْتَنَى أَبُو بَكْرٍ مَسْجِدًا بِفِنَاءِ دَارِهِ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ فَيَتَمَصَّفُ عَلَيْهِ نِسَاءَ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، يَعْجَبُونَ مِنْهُ وَالنَّبِيُّ ﷺ يَوْمئِذٍ بِمَكَّةَ.

2465. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet ﷺ said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām orders one to do) and forbidding *Al-Munkar* (i.e., polytheism, disbelief, and all that Islām has forbidden)."

٢٤٦٥ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ. عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ»، فَقَالُوا: مَا لَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ: «فَإِذَا أَتَيْتُمْ إِلَى الْمَجَالِسِ فَأَعْطُوا الطَّرِيقَ حَقَّهَا». قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرُدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ».

[انظر: ٦٢٢٩]

(23) CHAPTER. The digging of wells on the ways (is permissible) if they do not cause trouble to the people.

2466. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out.

(٢٣) بَابُ الْأَبَارِ عَلَى الطَّرِيقِ إِذَا لَمْ يُتَأَذَّ بِهَا

٢٤٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ،

Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, 'This dog is suffering from thirst as I did.' So, he went down the well again and filled his shoe with water and watered the dog. Allāh thanked him for that deed and forgave him. The people said, "O Allāh's Messenger! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)."

[See *Ḥadīth* No.2363].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَطْرِيقُ فَاشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِرَأْسِ الْوَجْدِ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَتَزَلَّ الْبِئْرُ فَمَلَأَ خُفَّهُ مَاءً، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ لِأَجْرًا؟ فَقَالَ: «فِي كُلِّ ذَاتِ كَبِدٍ رَطْبِيَّةٍ أَجْرٌ». [راجع: ١٧٣]

(24) CHAPTER. To remove harmful things from the roads.

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "To remove harmful things from the roads is *Ṣadaqa* (a charitable act)."

(٢٤) بَابُ إِمَاطَةِ الْأَذَى

وقال هَمَّامٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «يُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

(25) CHAPTER. (The permissibility of living on) higher places of a house, looking upon other houses or not looking upon other houses, whether these places are on roofs or not.

(٢٥) بَابُ الْعُرْفَةِ وَالْعُلْيَةِ الْمُشْرِفَةِ وَغَيْرِ الْمُشْرِفَةِ فِي السُّطُوحِ وَغَيْرِهَا

2467. Narrated Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ stood at the top of one of the castles (or higher buildings) of Al-Madīna and said, "Do you see what I see? No doubt I see the places or spots of *Al-Fitan* (trials and afflictions) amongst your houses as numerous as the spots where rain-drops fall (during a heavy rain).

[See *Ḥadīth* No.1878]

٢٤٦٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطَمٍ مِنْ أَطَامِ الْمَدِينَةِ ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي أَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ». [راجع: ١٨٧٨]

2468. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا: I had been eager to ask ‘Umar رَضِيَ اللهُ عَنْهُمَا about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh said (in the Qur’ān saying): “If you two (wives of the Prophet ﷺ) namely ‘Āishah hand Ḥaḥṣa رَضِيَ اللهُ عَنْهُمَا turn in repentance to Allāh (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)...” (V.66:4), till I performed the *Hajj* along with ‘Umar. (And on our way back from *Hajj*) he went aside (to answer the call of nature) and I also went aside along with him: carrying a tumbler of water. When he had answered the call of nature and returned, I poured water on his hands from the tumbler and he performed ablution. I said, “O chief of the believers!” Who were the two ladies from among the wives of the Prophet ﷺ to whom Allāh عزَّ وجلَّ said:

‘If you two (wives of the Prophet ﷺ) namely ‘Āishah and Ḥaḥṣa رَضِيَ اللهُ عَنْهُمَا turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes) ...’” (V.66:4) He said, “I am astonished at your question, O Ibn ‘Abbās. They were ‘Āishah and Ḥaḥṣa رَضِيَ اللهُ عَنْهُمَا.” Then ‘Umar went on relating the narration and said, “I and an *Anṣārī* neighbour of mine from Bani Umaiyya bin Zaid who used to live in *‘Awālī Al-Mādīna*, used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went, I would bring him the news of what had happened that day regarding the instructions and orders, and when he went, he used to do the same for me. We, the people of *Quraish*, used to have authority over women, but when we came to live with the *Anṣār*, we noticed that the *Anṣārī* women had the upperhand over their men, so our women started acquiring the habits of the

٢٤٦٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
 حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ
 شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ
 اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
 عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَزَلْ
 حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ رَضِيَ اللَّهُ
 عَنْهُ عَنِ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ
 اللَّتَيْنِ قَالَ اللَّهُ لَهُمَا: ﴿إِنْ نُوَبَّا إِلَى
 اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحریم: ٤]
 فَحَجَجْتُ مَعَهُ فَعَدَلَّ وَعَدَلْتُ مَعَهُ
 بِالْإِدَاوَةِ فَتَبَرَّرَ حَتَّى جَاءَ فَسَكَبْتُ عَلَى
 يَدَيْهِ مِنَ الْإِدَاوَةِ فَتَوَضَّأَ فَقُلْتُ: يَا
 أَمِيرَ الْمُؤْمِنِينَ، مَنْ الْمَرَاتَانِ مِنَ
 أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ عَزَّ
 وَجَلَّ لَهُمَا: ﴿إِنْ نُوَبَّا إِلَى اللَّهِ فَقَدْ
 صَغَتْ قُلُوبُكُمَا﴾؟ فَقَالَ: وَأَعَجَبًا لَكَ يَا
 ابْنَ عَبَّاسٍ، عَائِشَةُ وَحَفْصَةُ. ثُمَّ
 اسْتَقْبَلَ عُمَرَ الْحَدِيثَ يَسُوقُهُ. فَقَالَ:
 إِنِّي كُنْتُ وَجَارًا لِي مِنَ الْأَنْصَارِ فِي
 بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي
 الْمَدِينَةِ، وَكُنَّا نَتَنَاقَبُ التَّرْوَلَ عَلَى
 النَّبِيِّ ﷺ، فَيَنْزِلُ هُوَ يَوْمًا وَأَنْزِلُ
 يَوْمًا. فَإِذَا نَزَلْتُ جِئْتُهُ مِنْ خَبَرِ ذَلِكَ
 الْيَوْمِ مِنَ الْأَمْرِ وَعَیْرِهِ وَإِذَا نَزَلَ فَعَلَ
 مِثْلَهُ، وَكُنَّا مَعَشَرَ قُرَيْشٍ نَعْلَبُ
 النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذْ
 هُمْ قَوْمٌ تَعْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا
 يَأْخُذُونَ مِنْ أَدَبِ نِسَاءِ الْأَنْصَارِ،

Anṣārī women. Once I shouted at my wife and she shouted back at me in return and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allāh, the wives of the Prophet ﷺ retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Ḥafṣa and asked her, 'Does any of you keep Allāh's Messenger angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allāh may get angry for the anger of Allāh's Messenger ﷺ and thus she will be ruined? Don't ask Allāh's Messenger ﷺ too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbour (i.e., 'Āishah) in her behavior towards the Prophet ﷺ), for she (i.e., 'Āishah) is more beautiful than you, and more beloved to Allāh's Messenger ﷺ'. In those days it was rumoured that Ḡhassān, (a tribe living in Shām) was getting prepared their horses to invade us. My companion went (to the Prophet ﷺ) on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: 'What is it? Have Ḡhassān come?' He replied that it was worse and more serious than that, and added that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Ḥafṣa is a ruined loser! I expected that it would happen some day.' So I dressed myself and offered the *Fajr* (prayer) with the Prophet ﷺ. Then the Prophet ﷺ entered an upper room and

فَصَحْتُ عَلَى امْرَأَتِي فَرَاغَتْنِي فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي فَقَالَتْ: وَلِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ، فَأَفْرَعَتْنِي فَقُلْتُ: خَابَتْ مَنْ فَعَلَتْ مِنْهُنَّ بِعَظِيمٍ، ثُمَّ جَمَعْتُ عَلَيَّ ثِيَابِي فَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ: أَيُّ حَفْصَةَ، أَتُعَاضِبُ إِحْدَاكُنَّ رَسُولَ اللَّهِ ﷺ الْيَوْمَ حَتَّى اللَّيْلِ؟ فَقَالَتْ: نَعَمْ، فَقُلْتُ: خَابَتْ وَخَسِرَتْ، أَفَتَأْمَنُ أَنْ يَعْضَبَ اللَّهُ لِعَضَبِ رَسُولِهِ ﷺ فَتَهْلِكِينَ؟ لَا تَسْتَكْبِرِي عَلَى رَسُولِ اللَّهِ ﷺ وَلَا تُرَاجِعِيهِ فِي شَيْءٍ وَلَا تَهْجُرِيهِ، وَسَلِينِي مَا بَدَأَ لِكَ وَلَا يَعْزَتُكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْصَأَ مِنْكَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ - يَرِيدُ عَائِشَةَ - وَكُنَّا تَحَدِّثُنَا أَنَّ عَسَانَ تُنْعَلُ النَّعَالُ لِعَزُونَا فَنَزَلَ صَاحِبِي يَوْمَ نَوْبَتِهِ فَرَجَعَ عِشَاءً فَضْرَبَ بَابِي ضَرْبًا شَدِيدًا، وَقَالَ: أَنْتُمْ هُوَ؟ فَفَرَعْتُ فَخَرَجْتُ إِلَيْهِ وَقَالَ: حَدَثَكَ أَمْرٌ عَظِيمٌ، قُلْتُ: مَا هُوَ؟ أَجَاءَتْ عَسَانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْهُ وَأَطْوَلُ، طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ. قَالَ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، كُنْتُ أَظُنُّ أَنْ هَذَا يُوشِكُ أَنْ يَكُونَ فَجَمَعْتُ عَلَيَّ ثِيَابِي فَصَلَّيْتُ صَلَاةَ

stayed there alone. I went to Ḥafṣa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allāh's Messenger ﷺ divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So, I went to the upper room where the Prophet ﷺ was and requested to a black slave of his: 'Will you get the permission of (Allāh's Messenger) for 'Umar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, 'Allāh's Messenger ﷺ has granted you permission.' So, I entered upon the Prophet ﷺ and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ, and he was leaning on a leather pillow stuffed with palm fibres. I greeted him and while still standing, I said: 'Have you divorced your wives?' He raised his eyes to me and replied in the negative. And then while still standing, I said chatingly: 'Will you heed what I say, O Allāh's Messenger! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them,....' "Umar told the whole story (about his wife). "On that the Prophet ﷺ smiled." 'Umar further said, "I then said, 'I went to Ḥafṣa and said to her: Do not be tempted to imitate your

الفجر مع النبي ﷺ فدخل مشربة له فاعتزل فيها، فدخلت على حفصة، فإذا هي تبكي، قلت: ما يبكيك؟ أو لم أكن حذرتك؟ أطلقك رسول الله ﷺ؟ قالت: لا أدري، هو ذا في المشربة. فخرجت فجلت المنبر فإذا حوله رهط يبكي بعضهم فجلست معهم قليلاً، ثم غلبي ما أجد فجلت المشربة التي هو فيها فقلت لِعَلَامٍ أسود: استأذن لِعُمَرَ. فدخل فكلم النبي ﷺ ثم خرج فقال: ذكرتك له فصمت. فانصرفت حتى جلست مع الرهط الذين عند المنبر. ثم غلبي ما أجد، فجلت فقلت لِلْغَلَامِ - فذكر مثله - فجلست مع الرهط الذين عند المنبر. ثم غلبي ما أجد، فجلت الْعَلَامِ فقلت: استأذن لِعُمَرَ - فذكر مثله - فلما وليت مُنْصَرِفًا فإذا الْعَلَامُ يَدْعُونِي قَالَ: أذن لك رسول الله ﷺ، فدخلت عليه، فإذا هو مضطجع على رمالٍ حصير ليس بينه وبينه فراش، قد أتر الرمال بجنبه. متكى على وسادة من آدم خشوها ليف فسلمت عليه، ثم قلت وأنا قائم: طلقت نساءك؟ فرقع بصره إلي، فقال: لا، ثم قلت وأنا قائم استأنس: يا رسول الله، لو رأيتي وكنا معسر فريش نغلب النساء، فلما

companion (‘Āishah) for she is more beautiful than you and more beloved to the Prophet ﷺ. The Prophet ﷺ smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allāh, I couldn’t see anything of importance but three hides. I said (to Allāh’s Messenger ﷺ) ‘Invoke Allāh to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allāh?’ The Prophet ﷺ was leaning then (and on hearing my speech he sat straight) and said, ‘O Ibn Al-Khaṭṭāb! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.’ I asked the Prophet ﷺ, ‘Please ask Allāh’s Forgiveness for me.’ The Prophet ﷺ did not go to his wives because of the secret which Ḥafṣa had disclosed to ‘Āishah,⁽¹⁾ and he said that he would not go to his wives for one month as he was angry with them when Allāh admonished him (for his oath that he would not approach Māria). When twenty-nine days had passed, the Prophet ﷺ went to ‘Āishah first of all. She said to him, ‘You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.’ The Prophet ﷺ said, ‘The month is also of twenty-nine days.’ That month consisted of twenty-nine days. ‘Āishah said, ‘When the Divine Revelation of “choice” was revealed, the Prophet ﷺ started with me, saying to me, ‘I am telling you something, but you needn’t hurry to give the reply till you consult your

قَدِمْنَا عَلَى قَوْمٍ تَعْلِبُهُمْ نِسَاؤُهُمْ... فَذَكَرَهُ فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ: لَا يَغُرَّتْكَ أَنْ كَانَتْ جَارَتِكَ هِيَ أَوْضَأَ مِنْكَ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ - يُرِيدُ عَائِشَةَ - فَتَبَسَّمَ أُخْرَى. فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ ثُمَّ رَفَعْتُ بَصْرِي فِي بَيْتِهِ فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ غَيْرَ أَهْبَةِ ثَلَاثٍ، فَقُلْتُ: ادْعُ اللَّهَ فَلْيُوسِّعْ عَلَيَّ أُمَّتِكَ، فَإِنَّ فَارِسَ وَالرُّومَ وَسَّعَ عَلَيْهِمْ وَأَعْطُوا الدُّنْيَا وَهُمْ لَا يَتَعْبُدُونَ اللَّهَ. وَكَانَ مَتَكِنًا فَقَالَ: «أَوْ فِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرْ لِي، فَاعْتَزَلَ النَّبِيُّ ﷺ مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ وَكَانَ قَدْ قَالَ: «مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا» مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عَاتَبَهُ اللَّهُ، فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ: إِنَّكَ أَفْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا وَإِنَّا أَضْبَحْنَا بِتِسْعٍ وَعِشْرِينَ لَيْلَةً أَعْدَدْنَا عَدَاً. فَقَالَ النَّبِيُّ

(1) (H. 2468) The Prophet ﷺ was alone with Māria on the day that was devoted to ‘Āishah. When Ḥafsa learned that, the Prophet ﷺ told her to keep that as a secret and promised that he would not come near Māria. But Ḥafsa disclosed the secret to ‘Āishah who got angry and then provoked the Prophet ﷺ who took an oath that he would desert her for one month.

parents.' 'Āishah knew that her parents would not advise her to part with the Prophet ﷺ. The Prophet ﷺ said that Allāh had said: 'O Prophet (Muḥammad ﷺ)! Say to your wives.. (up to).. an enormous reward.' (V.33:28) 'Āishah said, 'Am I to consult my parents about this? I indeed prefer Allāh, His Messenger ﷺ, and the home of the Hereafter.' After that the Prophet ﷺ gave the choice to his other wives and they also gave the same reply as 'Āishah did.'

رَضِيَ اللَّهُ عَنْهُ: «الشَّهْرُ تِسْعَ وَعِشْرُونَ»، وَكَانَ ذَلِكَ الشَّهْرُ تِسْعَ وَعِشْرُونَ. قَالَتْ عَائِشَةُ: فَأَنْزَلَتْ آيَةَ التَّخْيِيرِ قَبْدًا بِي أَوَّلِ امْرَأَةٍ فَقَالَ: «إِنِّي ذَاكِرٌ لِكَ أَمْرًا وَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبِيكَ». قَالَتْ: قَدْ أَعْلَمْتُ أَنَّ أَبِيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِكَ. ثُمَّ قَالَ: «إِنَّ اللَّهَ قَالَ: ﴿يَتَأْتِيهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ﴾ إِلَى قَوْلِهِ: ﴿عَظِيمًا﴾ [الأحزاب: ٢٨-٢٩]. قُلْتُ: أَفِي هَذَا أَسْتَأْمِرُ أَبِيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ. ثُمَّ خَيَّرَ نِسَاءَهُ فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ. [راجع: ٨٩]

2469. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when 'Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet ﷺ stayed there for twenty-nine days, and then came down and went to his wives.

٢٤٦٩ - حَدَّثَنِي ابْنُ سَلَامٍ: أَخْبَرَنَا الْفَرَارِيُّ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلَى رَسُولِ اللَّهِ ﷺ مِنْ نِسَائِهِ شَهْرًا وَكَانَتْ أَنْفَكَتْ قَدَمَهُ، فَجَلَسَ فِي عُلْيَةِ لَهُ، فَجَاءَ عُمَرُ فَقَالَ: أَطَلَّقْتَ نِسَاءَكَ؟ فَقَالَ: «لا، وَلَكِنِّي أَلَيْتُ مِنْهُنَّ شَهْرًا». فَمَكَتْ تِسْعًا وَعِشْرِينَ ثُمَّ نَزَلَ فَدَخَلَ عَلَى نِسَائِهِ. [راجع: ٣٧٨]

(26) CHAPTER. Whoever tied his camel at the pavement (of the mosque) or at the gate of the mosque.

2470. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ entered the mosque, and I, too, went there after tying the camel at the pavement of the mosque. I said (to the Prophet ﷺ), "This is your camel." He came out and started examining the camel and

(٢٦) بَابُ مَنْ عَقَلَ بَعِيرَهُ عَلَى الْبَلَاطِ أَوْ بَابِ الْمَسْجِدِ

٢٤٧٠ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ قَالَ: أَتَيْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ النَّبِيُّ ﷺ

said, "Both the camel and its price are for you."

المَسْجِدَ فَدَخَلْتُ إِلَيْهِ وَعَقَلْتُ الْجَمَلَ فِي نَاحِيَةِ الْبَلَاطِ فَقُلْتُ: هَذَا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطَيِّفُ بِالْجَمَلِ، قَالَ: «الْتَمَنَّ وَالْجَمَلَ لَكَ». [راجع: ٤٤٣]

(27) CHAPTER. Standing and urinating at the dumps of some people.

(٢٧) بَابُ الْوُقُوفِ وَالْبَوْلِ عِنْدَ سُبَاطَةِ قَوْمٍ.

2471. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ coming (or the Prophet ﷺ came) to the dumps of some people and urinated there while standing.

٢٤٧١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ شُعْبَةَ، عَنْ مُنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ أَوْ قَالَ: لَقَدْ أَتَى النَّبِيَّ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا. [راجع: ٢٢٤]

(28) CHAPTER. (The reward of him) who removes a branch of a tree or any other thing which harms the people from the way.

(٢٨) بَابُ مَنْ أَخَذَ الْغُضْنَ وَمَا يُؤْذِي النَّاسَ فِي الطَّرِيقِ فَرَمَى بِهِ

2472. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allāh thanked him for that deed and forgave him."

٢٤٧٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ عُصْنَ شَوْكٍ فَأَخَذَهُ فَشَكَرَ اللهُ لَهُ فَعَفَرَ لَهُ».

[راجع: ٦٥٢]

(29) CHAPTER. When there is a dispute about a public way and the owner of the land wishes to build (something), he should leave seven cubits for the people to pass through.

(٢٩) بَابُ إِذَا اخْتَلَفُوا فِي الطَّرِيقِ الْمِيتَاءِ - وَهِيَ الرَّحْبَةُ تَكُونُ بَيْنَ الطَّرِيقِ - ثُمَّ يُرِيدُ أَهْلُهَا الْبِنَانَ فَتَرِكَ مِنْهَا لِلطَّرِيقِ سَبْعَةَ أذْرُعٍ

2473. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ judged that seven cubits should be left as a public way when there was

٢٤٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ بْنُ حَارِثٍ،